

Staveland
11-17c
BIDDING of PRAYERS

before Sermon, no Mark of Disaffection to
the PRESENT GOVERNMENT:

OR AN
Historical Vindication
OF THE
LVth C A N O N.
SHEWING

That the Form of BIDDING PRAYERS
has been prescrib'd and enjoin'd ever since
the REFORMATION, and constantly
practis'd by the Greatest Divines of our
Church; and that it has been lately enforc'd
both by His PRESENT MAJESTY,
and our Right Reverend DIOCESAN
the Lord Bishop of London.

By CHARLES WHEATLY, M. A.
Lecturer of *St. Mildred's* in the Poultry.

The Form of Invocation was first set on foot by the Puritan Faction, who, labelling to overthrow the publick Service of the Church, endeavour'd to advance, in the place thereof, an arbitrary Form of Prayer before Sermon. Dr. Heylin's Historical and Miscellaneous Tracts, page 156.

L O N D O N,
Printed for A. BETTESWORTH in Pater-noster-Row, H. CLE-
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M. DCC. XVIII.

BIDDING OF PRAYERS

THE PRESENT GOVERNMENT

OR A

Theological Vindication

OF THE

NEW CANON

SHOWING

that the Form of BIDDING PRAYERS
has been used and enjoyed ever since
the Reformation, and constantly
practised by the Great Divines of the
Church, and has been lately entered
into the NEW CANON.



By Charles Butler, A.M.

Author of the "Dissertation on the Canon of Scripture"

London: Printed by J. D. Newbery, in Pall-mall, 1774.

Printed for A. Millar, in Pall-mall, 1774.

THE
P R E F A C E.

THE Design of the Author, when he first turn'd his Thoughts to this Subject, was only to have inserted some general Hints in a much larger Work, which the Reader may see advertis'd in the Page following the Preface. The Reason of his appearing in this manner beforehand, was, partly because the Nature of that Work would not permit him to be so particular there, as he afterwards found it necessary to be; and partly because the Publishing This by it self will probably occasion its being more known, than if he had only contracted it into two or three Pages amongst several hundred. The Occasion of his entring upon the Subject at all, was to vindicate such of his Brethren as have lately incurr'd the Imputa-

tion of Disloyalty, purely for obeying His Majesty's Commands. The Author acknowledges himself to be one of those, who, in the late Queen's Reign, always pray'd for Her Majesty before his Sermon in a direct Form of Invocation; and, till His Present Majesty forbade him, continu'd to offer up the same Petitions for Him, as he had done for His Blessed and Glorious Predecessor. But when His Majesty thought fit to require the Clergy to keep strictly to the Form contain'd in the Canon, and consequent thereupon our Right Reverend Diocesan was pleas'd to assure us, That the Bidding-Form was agreeable to the Practice of our first Reformers, in whose Days it universally obtain'd, and that it was also justify'd by the Practice of other PROTESTANT Churches; and more especially that it was prescrib'd by our own Church in her Canons, that have had the Royal Sanction, and by HIS PRESENT MAJESTY, in His Directions lately publish'd: The Author, I say, being assur'd of this by One, from whom the bare Notice of it ought to be receiv'd as a Command, thought himself bound, both by his Civil and Canonical Obedience, immediately to comply with a Practice so antient, so universal and establish'd. He did not think then, so dutiful a Submission would ever have met with Any Dislike, much less did he expect to find it charg'd with want of Loyalty and Obedience:

But

The PREFACE.

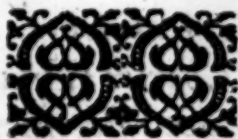
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But when, to his great Surprise, he perceiv'd his Compliance was esteem'd a Mark of Disaffection, he was willing himself to look back to the Original of this Practice, and from thence to trace it thro' its several Establishments; and so to observe, whether either at the Beginning, or any Continuation of it, it was ever founded upon Principles of Disloyalty. The Result of his Searches is here submitted to the Reader, in which he thinks the Exhortatory Form, which is commonly call'd, The Bidding of Prayer, is shew'd to be the Duty of every obedient and loyal Minister. However, That he submits to every one's Judgment, and only declares, that he has acted the Part of a faithful Inquirer, and desires that if what is here said be not thought sufficient to evince the Necessity of the Bidding-Form, it may yet be thought a sufficient Proof of its Expediency.

Coach-maker's Hall,

St. Matthias's Day,

1717.



In

THE PREFACE
In a few Weeks will be Publish'd, in Folio,

THE Church-of-England Man's Companion: Or a Rational Illustration of the Book of Common-Prayer. Wherein Liturgies in general are prov'd lawful and necessary, and an Historical Account is given of our own: The several Tables, Rules, and Calendar are consider'd, and the seeming Differences reconcil'd: All the Rubricks, Prayers, Rites, and Ceremonies are explain'd, and compar'd with the Liturgies of the Primitive Church: The exact Method and Harmony of every Office is shew'd, and all the material Alterations are observ'd that have at any time been made since the first Common-Prayer of King Edward VI. with the particular Reasons that occasion'd them. The whole being the Substance of every thing that has been said by all former Ritualists, Commentators, or others, upon the same Subject; collected and reduc'd into one continu'd and regular Method, and interspers'd all along with many new Observations. The Third Edition, much enlarg'd and improv'd throughout, (but especially as to the Rubricks) and now compleated. By Charles Wheatly, M. A. Lecturer of the United Parishes of St. Mildred in the Poultry and St. Mary Cole-Church, and late Fellow of St. John Baptist's College in Oxford.

BIDDING

BIDDING of PRAYERS
before Sermon, no Mark of
Disaffection, &c.

IT has been the Misfortune of the Nation, ever since His Present Majesty came to the Crown, that many of the best and sincerest of His Subjects have been represented as His Enemies. By this means we are made to believe, that He wants the Hearts of those, who are in reality the most affectionate of His People; and that He stands in need of the greatest Support against those, whose Fidelity is His chief Security and Defence. Whether this be owing to Mistake or Design, I do not take upon me to enquire: but I hope I shall not be upbraided as a bad Subject, for endeavouring to assert the Strength and Glory of my Prince, by shewing that many of the most Loyal

*Introduc-
tion.*

Loyal Hearts are included amongst His reputed Enemies; who have no otherwise merited the Imputation of Disloyalty, than by not presuming to break the Rules of the Church, in order to shew an officious Zeal to the King. How the proving of this will tend to the manifesting His Majesty's Glory and Strength, will be easily seen: Since His Strength must undoubtedly appear still greater, if to the Number of His profess'd Friends, we may add those who have been hitherto mistaken for His Enemies: And it certainly must tend to the Glory of a Prince, to be bless'd with so considerable a Number of Subjects, who had rather be branded with the most odious Characters (even with that most dangerous and obnoxious one, of Disaffection to the Government) than not pay a reasonable Obedience to His own as well as the Church's Commands. What will render this, I hope, the more acceptable, is, That it will tend to the clearing up of His Majesty's Interest among that Body of Men, who are not only the most suspected, but are also deem'd (if disaffected) the most powerful and dangerous of all His Adversaries. The Influence which the Clergy must necessarily have over the Principles of the Laity, will certainly give them great Opportunities of biasing the Affections of their several Charges. And therefore as it is prudent

dent in every Government to take all reasonable Methods to secure them in their Interest; so it must undoubtedly be very satisfactory, when there is no just Cause to suppose that they are otherwise. And this Satisfaction I hope to give, by shewing, that such of them as are the most suspected, have furnish'd the least Occasion for Mistrust. I desire to be understood to speak only of those who have given the Government the Security it demands: Tho' indeed the Gentlemen, who refuse to give any such Security, have in this respect so far the Advantage, as to keep free from a Censure, which they who comply must necessarily incur. The Persons who lie under the Censure I mean, are those of the Clergy, against whom it is alledg'd, as a Mark of Disaffection, that "before their Sermons, they decline to pray for the King and his Family, shifting the Obligation from themselves, to the People, and requiring their Congregations to join in Prayers, which they themselves care to bear no part in."

This is the Occasion of all that Calumny and Slander, of Insincerity and Hypocrisy, Disloyalty and Sedition, which so many of that Body are so frequently loaded with. If therefore it can be shewn, that the Use of this Practice is no just Ground for any such Imputation, I hope the Persons, who are accus'd of it, will be ac-

B

quitted

quitted of the Charge : And to do this, I see nothing further necessary, than barely to give a direct Historical Account of the plain Matter of Fact. From whence I am of the Opinion it will evidently appear, that a Neglect of the Practice here condemn'd as criminal, would be more justly liable to Censure and Reproach. And therefore not to insist upon the Weakness of this Objection, which supposes, that the same Persons who can pray in the Desk in the most endearing Expressions for His Majesty and all His Royal Family, should, in the Pulpit, refuse to pray for Them in Terms more general ; or that they should find any Ease or Exemption in only requiring others to pray, whilst themselves acknowledge, in the immediate Presence of God, His Majesty's Titles and Supremacy in the fullest Terms, over themselves as well as the rest of the Congregation, by calling Him, in the first Person, *O UR Sovereign Lord, &c.* Not, I say, to insist upon this, which yet I think a strong Argument, that the Clergy can have no Design of their own to serve, by using what is call'd the *Bidding-Form* ; I shall take upon me to prove, that this is what they have been constantly oblig'd to ever since the Reformation, as well by the Canons and Rules of the Church, as by the Commands and Injunctions of our Bishops, Archdeacons, and others, who have

have power to enforce them. And therefore it is an ill Compliment to His Majesty to make the contrary Practice a Token of Affection to His Majesty's Government, which can't be given without disobeying the Laws of the Church, which he has engag'd to maintain; especially when His Majesty has, by His own Injunctions, as I shall shew by and by, *prescrib'd our Duty* (as our Right Reverend Diocesan declares in his Letter) by enjoining us *to keep strictly to the Form in the Canon*. If therefore I can prove (as I hope I shall to every one's Satisfaction) that the Form in the Canon is, and ought to be, a Form of Exhortation, I presume the Use of such a Form will be no longer deem'd a Mark of Disaffection.

The Reason why I limit my self in the proof of this Matter, to the Injunctions and Canons, &c. made at, and since, the Reformation, is not because I am not able to produce much older Testimonies; but because, as I would willingly confine my self to such Authorities as are still in force, so I would make use of such Instances and Examples as are most unexceptionable. I might otherwise undoubtedly, if I would give my self the Trouble of searching for them, find many old Exhortations in our present Method, bearing date much longer before the Reformation than it is since. But I see no necessity

A Hint at the Manner of Bidding-Prayers before the Reformation.

sity for being at such pains; and therefore I shall content my self, with just observing to the Reader, that Mr. Hamon L' Estrange, in his *Alliance of Divine Offices* (a), has given us a Form at least as old as the 13th Century, which, by reason of the old obsolete words, and antique way of spelling, is hardly intelligible. However, it is plain enough to shew that it was a Direction of the Priest to the People what to pray for. The Sentences all begin after this manner: *We shulle stonde up and bydde your Bedys in the Worshipe of our Lord Ihesu Christ, and his moder Saint Marye, and of all the holy Company of Heaven: We shulle also bydde for the Stat of Holy Cherche, &c. We shulle bydde for the Erche-Byscop of Canturbury, &c. We shulle bydde for the King of Engeland, for the Quene, and for all here chil dyne; for the Prince, for Dukes, for Prelles, for Barronnys, and for the knyghts of this Lond, and for all her good counsaile and her tru servantys, &c. We shulle bydde for all the seake of this Parische, that our Lord hem give swic heele, that it be ham to convenient, and hem to help of Body and of Soul: for ham and for*

(a) Pag. 349, &c. where he says it was transcrib'd from a spare Parchment before the Summs of Gulielmus de Pagua, extant in the University-Library of Cambridge, and known by the Title of *Dextra pars Oculi Sacerdotum & Sinistra.*

us, and for alle Christmen and wyemen,
pour charite, Pater Noster.

Another Form much like to this, the
same Author gives us in another part of his
Book (b). Only this seems of a much later
Date, and directs the People to *kneel down*,
whereas the other permitted them to
stand. It runs after this manner: *After a
laudable Custom of our Mother Holy Church,
ye shall kneel down, moving your Hearts un-
to Almighty God, and making your especial
Prayers for the three Estates concerning all
Christian People, &c.* This is stuff'd with
as much Superstition as the former: For
which reason, I suppose, the Reader will
excuse my not transcribing the whole, and
think it sufficient if I assure him, that eve-
ry Sentence of it is directed to the People,
all of them beginning with, *Ye shall pray*,
and *Ye shall also pray*, and so forth. The
whole Form is concluded at last with these
words: *For these, and for all true Christian
People, every Man and Woman say a Pater-
Noster and an Ave-Maria.*

I should not have thought it at all expe-
dient to have mention'd what was done be-
fore the Reformation, had I not found it
necessary to run back so far, in order to
come at the Foundation and Original of
this Practice, which Mr. Le Estrange (c) in-

*The Rise
and Occa-
sion of the
Bidding-
Form.*

(b) Pag. 171. 2d Edit. 1690.

(c) Ibid. p. 171.

forms us, “ was first occasion’d by the Ser-
 “ vice of the Church being perform’d in
 “ *Latin*, a Language very unedifying to a
 “ non-intelligent People: And therefore
 “ that so many, so much interested and
 “ concern’d in those sacred Offices, should
 “ not be totally excluded as idle Specta-
 “ tors or fit for nothing, but now and then
 “ to return an *Amen* to they knew not
 “ what; this Expedient was devis’d, viz.
 “ That the People should be *exhorted* to
 “ join in Prayer, according to certain
 “ Heads *dictated to them by the Minister*, in
 “ the *English* Tongue, observing the Me-
 “ thod and Materials of the then Prayer
 “ for all States of Men. So that of all the
 “ Service then us’d, this only could proper-
 “ ly be call’d *Common-Prayer*, as being the
 “ only Form wherein the whole Congrega-
 “ tion did join in Consort; which, be-
 “ cause it was made by way of Allocution,
 “ or speaking to the People, agreeing with
 “ what the Primitive Church call’d *προσ-*
 “ *φωνοις*, was call’d *Bidding of Prayers*.”

From this Account of Mr. L’Estrange
 indeed an Argument may be drawn, that
 since the Performance of the publick Ser-
 vice in an *unknown Tongue*, was the first Oc-
 casion of the Ministers *dictating* to the
 People whom and what they should pray
 for; There is no Reason for continuing
 that

that Practice among us now, because the People, understanding the whole Service of the Church, have no occasion to be taught afterwards in what Prayers they are to join. If any are pleas'd to make this Objection, I see nothing at all that's unreasonable in it or unjust; provided I may be allow'd to prosecute the Argument, and to infer, that since the Liturgy, or publick Service of the Church is so well adapted to the Understanding of the People, and so comprehensive of all that's necessary to be ask'd; there's no more need of any Prayer to be added afterwards by the Minister, than there is of his instructing the People how to pray. And therefore if ever our Superiors shall think it proper to appoint a short Collect or Prayer for a Blessing upon the Word, to be us'd instead of the Exhortation now prescrib'd by the Canon; I declare for my self, I foresee no Imperfection or Injury that will arise to the Service by such a Change. But till they, who have alone the Power of making Alterations, shall see fit to release us from our present Obligations, I apprehend we are still as much bound to use the Exhortatory or *Bidding*-Form, as ever we were before the Reformation. It is true indeed, when our daily Morning and Evening-Service was translated in the Reign of King *Henry VIII.* and enjoin'd to be publicly us'd in our
Mother-

Mother-Tongue; the People were then render'd capable of joining in the Common-Prayer, and so the first Cause of the Bidding-Form was then ceas'd and remov'd; and consequently it might then have grown obsolete and useless, had not the Reformation furnish'd the Church with another Occasion for continuing it.

The Reasons of continuing it after the Reformation.

For that Prince having once found means to throw off and reject the Pope's Authority, which he had so long usurp'd in these Dominions, us'd all possible Artifices to assume the same Supremacy to himself; and therefore having taken upon himself the Title of *Supreme Head on Earth of the Church of England*, he thought it not enough that he was so recogniz'd by Act of (d) Parliament; but a Proclamation was issu'd our *June 9. A. D. 1534.* declaring and signifying his Royal Pleasure, that *all, and all manner of Ecclesiastical Persons should teach, preach, publish, and declare, in all manner of Churches, the said his just Title, Stile, and Jurisdiction, on every Sunday and High Feast throughout the Year (e).* And either by the same or another Proclamation, it was further order'd, that *the Pope's Name should be utterly ras'd out of all Prayers, Orisons, Ru-*

(d) 26 H. VIII. c. 1. and 28 H. VIII. c. 7 & 10.

(e) See Dr. Heylin's *Historical and Miscellaneous Tracts*, pag. 150, 151.

bricks, Canons of Mass-Books, and all other Books in the Churches, and his Memory never more to be remembred, except to his Contumely and Reproach (f). Hence, I think, we have a fair Conjecture at the Reasons of continuing the Bidding-Form: The King's Title and Jurisdiction, we see, were to be publish'd and declar'd in all manner of Churches, by all manner of Ecclesiastical Persons, on every Sunday and High Feast throughout the Year: And therefore some proper part of the publick Service, wherein this should be done, was to be appointed and assign'd. Now to have order'd it in the Prayers, would have look'd like an Absurdity; since it would have been the reminding of God what Power and Jurisdiction was ascrib'd to His Vicegerent on Earth: To have oblig'd the Preacher always to make it the Subject of his Discourse, would have prevented his treating on other more useful and necessary Points of Divinity. It being not convenient therefore to be done either of these ways, it was found expedient that the Form of Bidding-Prayers should be still retain'd; which being an old and accustom'd Method of speaking to the People, the King's Titles might easily be inserted in it, and so publish'd to the Congregation without any apparent Irregu-

(f) L' Estrange's *Alliance*, pag. 172.

Bidding of Prayers before Sermon,

larity. To this end this Form was one of the first that was amended, by leaving out the Pope and his Cardinals, with several superstitious Directions, and by contracting the whole into as narrow a Compass as might be; that so the acknowledging the King's Supremacy might be the chief thing taken notice of: Accordingly about the Year 1535, the following Order was issu'd out by Authority.

The Injunction of King Henry VIII.

This is an Order taken for Preaching and Bidding of Beads, in all Sermons to be made within this Realm.

First, Whosoever shall preach in the Presence of the King's Highness, and the Queen's Grace, shall, in the Bidding of Beads, pray for the whole Catholick Church of Christ, as well Quick as Dead, and especially for the Catholick Church of this Realm; and first, as we be most bounden, for our Sovereign Lord King Henry the Eighth, being immediately next under God, the only Supreme Head of the Catholick Church of England: And for the most gracious Lady Queen Ann his Wife, and for the Lady Elizabeth, Daughter and Heir to them both: And no further.

Item, The Preacher in all other Places of this Realm, not in the Presence of the King's said Highness, and the Queen's Grace, shall, in the Bidding of the Beads, pray first in Manner and Form, and Word for Word, as is above

bove ordain'd and limited ; adding thereto in the second Part, for all Archbishops and Bishops, and for the whole Clergy of this Realm, and specially such as the Preacher shall name of his Devotion: And, 3dly, For all Dukes, Earls, Marquisses, and for all the whole Temporality of this Realm, and especially such as the Preacher shall name of Devotion. And finally, for the Souls of all them that be dead, and especially such as it shall please the Preacher to name (b).

Now tho' in this Form it is said, the Preacher shall pray, yet such Prayer is order'd to be perform'd by *Bidding of Beads*; by which, as it is well known, and as I have already shew'd, was always understood the Ministers directing the People what they were to pray for, and then summing up their Petitions in the *Lord's Prayer*. An Instance of which we have in the Form us'd by Bishop *Latimer*, in his Sermon before the Convocation the 9th of June, in the 28th Year of this same King *Henry*. Having open'd his Text, and deliver'd his Introduction (as the Custom then was) he proceeds to bid the Prayers in the following manner: *I pray you all to pray with me unto God, and that in your Petition you desire that these two things he vouchsafe to grant us; first, a Mouth for me to speak right-*

An Example of the Practice in his Reign, from Bishop Latimer.

(b) See Dr. Heylin's *Traacts*, pag. 147.

Bidding of Prayers before Sermon,

ly; next, Ears for you, that in hearing me ye may take Profit at my hand: and that this may come to effect, you shall desire him unto whom our Master Christ bad we should pray, saying even the same Prayer that he himself did institute: Wherein ye shall pray for our most gracious Sovereign Lord the King, chief and supreme Head of the Church of England under Christ, and for the most excellent, gracious, and virtuous Lady Queen Jane, his most lawful Wife, and for all his, whether they be of the Clergy or Laity, whether they be of the Nobility, or else other his Grace's Subjects; not forgetting those, that being departed out of this transitory Life, and now sleep in the Sleep of Peace, and rest from their Labours in Quietness and in peaceable Sleep; faithfully, lovingly, and patiently looking for that, that they clearly shall see, when God shall be so pleas'd. For all these, and for Grace necessary, ye shall say unto God, God's Prayer, Pater noster (h).

The In-
junction of
King Ed-
ward VI.

That the same Practice was continu'd during all the rest of King Henry's Reign, I suppose will not be question'd; especially considering the severe Temper of that Prince, in exacting strict Obedience to all his Commands. Upon his Decease, his Son Edward VI. succeeded, who immediately

(h) See Bishop Latimer's Sermons, printed by John Day, 1562. fol. 8.

after

after his Accession to the Throne, gave out his Injunctions both to the Clergy and Laity, amongst which most of his Father's were re-establish'd. Accordingly the Form of Bidding the Common-Prayers (for so it was call'd) was republish'd and enforc'd anew, tho' something varying from the Form that had been enjoin'd by King Henry. As it stands in Bishop Sparrow's Collection (i), it runs thus:

You shall pray for the whole Congregation of Christ's Church, and especially for the Church of England and Ireland: wherein first I commend to your devout Prayers the King's most excellent Majesty, supreme Head immediately under God, of the Spirituality and Temporality of the same Church; and for Queen Katherine Dowager, and also for my Lady Mary and my Lady Elizabeth, the King's Sisters.

Secondly, You shall pray for the Lord Protector's Grace, with all the rest of the King's Majesty's Council; for all the Lords of this Realm, and for the Clergy and Commons of the same; beseeching Almighty God to give every of them, in his Degree, Grace to use themselves in such wise, as may be to God's Glory, the King's Honour, and the Weal of this Realm.

Thirdly, Ye shall pray for all them that be departed out of this World in the Faith of Christ, that they with us, and we with them,

(i) Pag. 13,

Bidding of Prayers before Sermon,

at the Day of Judgment, may rest both Body and Soul with Abraham, Isaac, and Jacob in the Kingdom of Heaven.

The Practice in this King's Reign.

Exemplified from ArchBp Parker,

Bishop Gardiner,

Here we see the King was still to be acknowledged *supreme Head of the Church of England and Ireland, &c.* in as full Terms as King Henry the Eighth was. And the Form prescrib'd for doing this, was a Form of Allocution or Direction to the People: It was the Minister that was directed to speak these words, and it was to the People that he was to say, *You shall pray for the whole Congregation of Christ's Church, &c. and I commend to your devout Prayers the King's most excellent Majesty, &c.* And this Order we find strictly observ'd by Archbishop Parker (then Vice-Chancellor of Cambridge) who preaching Martin Bucer's Funeral Sermon in King Edward's Reign, at the Conclusion of his Discourse begins his Exhortation to Prayer, according to the Injunction of the said King, paraphrasing the Form therein prescrib'd, and all the way directing his Speech to the People: *Commendo vobis Ecclesiam Catholicam, &c. Orate insuper pro omnibus iis, &c. & Orate pro Ecclesiâ Anglicanâ & Hibernicâ, &c.* (k). The same Method was punctually observ'd by Bishop Gardiner, as appears from a Sermon of his preach'd before the King, A. D.

(k) Vid. Buceri scripta Anglicana, pag. 898.

1550. in the fourth Year of his Reign, where he keeps almost to the very words of this Injunction (l). The same also might be shew'd from several Sermons of Bishop *Latimer* already mention'd (m), but particularly from one which he preach'd at *Stamford* in this same Year (n). Only it is remarkable, that in this latter, instead of *praying for the Dead*, he rather exhorts the People to *praise God* for his Goodness shew'd to them. And Bishop Latimer.

This is sufficient for King *Edward's* Reign : Upon his Death Queen *Mary* came to the Throne, and with her, Superstition return'd like a Torrent upon the Nation. The *Pope's* Supremacy was again acknowledg'd (o), the Service was perform'd in Latin, and consequently the first Occasion of the Bidding-Prayers reviv'd. But thro' a signal Providence the Storm was soon blown over : Queen *Mary's* Reign proves but short, and the Succession of her Sister, Queen *Elizabeth*, a Protestant, gives new Life to the Reformation. The Nation is again deliver'd from the Tyranny of the Pope ; and what added to the Deliverance, there was no Pope set up at home in his stead : whereas King *Henry* had only transferr'd the Usurpation to himself. -- We Transition to Queen Elizabeth's Reign.

(l) See Dr. Heylin's *Traacts*, pag. 155.

(m) See Bishop *Latimer's* *Sermons*, pag. 33, 42, 51, 108.

(n) Ibid. pag. 88.

(o) 1 & 2 Phil. and Mar. c. 8.

were

were freed indeed from all Subjection and Obedience to a *Foreign Power*, but still found a Power as arbitrary claim'd by one *at Home*. The King, under the Notion of being *supreme Head in Earth of the Church of England*, had assum'd to himself all the Authority and Jurisdiction that had been exercis'd by the Bishop of Rome, in its full Extent ; insomuch that even the Power of Ordination was seemingly asserted to be originally in the Crown : *Bonner* submitting, as Bishop *Burnet* informs us, to take out what he calls a *strange Commission* ; wherein he says, *he was impower'd, in the King's stead, to ordain such as he found worthy, to present and give Institution, with all the other Parts of the Episcopal Authority, for which he was duly commissioned; and that to last during the King's Pleasure only (p)*. This was a Power the People could by no means bear should be ever claim'd by any Prince again ; and therefore when Queen *Elizabeth* came to the Throne, she found it no less conducive to her Interest, than agreeable to her Inclination, to disclaim all Right or Pretence to any such Authority. For which reason, to remove the People's Jealousy, at the end of her Injunctions, publish'd in the first Year of her Reign, was added, *An Admonition to Simple Men de-*

(p) See Bishop Burnet's *History of the Reformation*, Vol. I. p. 267. 2d Edit. and *Collection of Records*, pag. 184.

ceiv'd by Malicious; wherein was declar'd, that the Queen laid Claim to no other Supremacy, than, *under God, to have the Sovereignty and Rule over all manner of Persons born within her Realms, whether Ecclesiastical or Temporal, so as no other foreign Power should or ought to have any Superiority over them.* The Admonition indeed seems to hint, that this was all that King Henry the Eighth, or Edward the Sixth, had challeng'd or us'd: But if Bishop Burnet may be believ'd, I think it is plain, that the former had taken a much larger Step (q). However, the Queen had juster Notions, and therefore when the 39 Articles were publish'd about three years afterwards, the chief Government attributed to the Queen's Majesty, was explain'd to be *that only Prerogative which we see to have been given always to all godly Princes in Holy Scriptures by God himself, that is, that they should rule all Estates and Degrees, committed to their Charge by God, whether they be Ecclesiastical or Temporal, and restrain with the CIVIL Sword the Stubborn and Evil-doers* (r). Accordingly the Queen declines the Title of *Supreme Head in Earth of the Church of England*, assum'd by her Father, and contents her self with the more modest one, of *Supreme*

(q) History of the Reformation, as before.

(r) Article 37.

Governor of the Realm, as well in Causes Ecclesiastical as Temporal. The former we have seen was stretch'd to imply, that the King was the Fountain of all Power in the Church, whether Spiritual or Temporal: By the other is declared to be intended no more than a Civil Authority over Ecclesiastical Persons and Causes. And by the way, I take this to be a Difference which those Gentlemen don't seem to be aware of, who still pray for the King under the first Title of *Supreme Head*, which has been long since disown'd by our Princes, and which for that reason we may suppose infers a Power not to be ascrib'd to any Temporal Governor.

*The Form
of Bidding-
Prayers en-
join'd by
Queen E-
lizabeth.*

However, the Supremacy of the Queen, under these proper Limitations, was found necessary to be propagated over all her Dominions, the better to keep out the Pope's Jurisdiction. In order to this, *all Ecclesiastical Persons, having Cure of Souls*, were requir'd and enjoin'd to *declare and manifest in their Sermons, four times a year at least, that no manner of Obedience, within the Queen's Dominions, was due unto any such foreign Power* (s). And to prevent any that acknowledg'd the *Papal Supremacy* from getting into the Pulpit, and corrupting the People

(s) *Queen Elizabeth's Injunct. 1. in Bishop Sparrow's Collection, pag. 67.*

with

with opposite Notions, the same Order was reviv'd, which had before been enjoyn'd by King Henry and King Edward, viz. that the Queen's Titles should be inserted in the Form of Bidding-Prayers, which should still continue to be us'd before every Sermon: by which means there would be no Opportunity for any to preach, without first recognizing the *Regal Supremacy*. For this purpose, at the end of the Injunctions, a new Form was publish'd (with which our present Canon agrees almost word for word) being a Form of Allocution or Direction to the People, in the following Terms.

The Form of Bidding the Prayers, to be us'd generally in this uniform Sort.

You shall pray for Christ's Holy Catholick Church, that is, for the whole Congregation of Christian People, dispers'd throughout the whole World, and especially for the Church of England and Ireland. And herein I require you most specially to pray for the Queen's most excellent Majesty, our Sovereign Lady Elizabeth, Queen of England, France, and Ireland, Defender of the Faith, and Supreme Governor of this Realm, as well in Causes Ecclesiastical as Temporal. You shall also pray for the Ministers of God's Holy Word and Sacraments, as well Archbishops and Bishops, as other Pastors and Curates. You shall also pray for the Queen's most honourable Council, and for all the Nobility of this Realm, that all and

Bidding of Prayers before Sermon,

every of these, in their Callings, may serve truly and painfully to the Glory of God, and Edifying of His People, remembering the Account that they must make. Also ye shall pray for the whole Commons of this Realm, that they may live in true Faith and Fear of God, in humble Obedience and brotherly Charity one towards another. Finally, let us praise God for all those that are departed out of this Life in the Faith of Christ, and pray unto God, that we may have Grace for to direct our Lives after their good Example; that, after this Life, we with them may be made Partakers of the glorious Resurrection in the Life everlasting (a).

The Practice in
Queen
Elizabeth's
Reign.

This is the Form prescrib'd by Queen Elizabeth: The Practice upon it, during her Reign, may be shewn as clearly as in either of the Reigns that have been already examin'd. The Times indeed must be suppos'd to be still too antient, and the Sermons of our Divines still too scarce, for the Reader to expect many Instances of it produc'd: But I assure him, all that I can find amongst the profess'd Members of the Church, are full and clear for the Bidding-Form. The Form us'd by Parker, in the time of King Edward, has already been mention'd, and shewn to be an *Exhortation*. And we can't imagine that he chang'd it, when he was promoted by this

(a) Bishop Sparrow's Collection, pag. 85.

Queen to the Province of *Canterbury*, which laid him under an Obligation, both by his Example and Authority, to recommend and enforce his old Practice, as being conformable to the Injunctions of his Royal Mistress. But besides this, we have two or three direct Proofs of the Usage in this Reign, from Men of strict Adherence to the Rules of the Church. Bishop *Jewel*, in a Sermon upon *Luke 11. 15.* after naming the Text, begins his Discourse with an Exhortation to the People, *to call upon God with earnest and hearty Prayer*, (i. e. to say with Fervency the *Lord's Prayer*,) and then goes on to instruct them what they were to ask. *And here I commend unto you* (saith he) *the good Estate of God's Holy and Catholick Church, and therein the Queen's most excellent Majesty, &c.* and so on, all the way in a commendatory Form, according to the Heads prescrib'd by the Queen's Injunction (b). Another Instance we have in a Latin Sermon of Dr. *Pearn*, Master of *Peter-House* in *Cambridge*, and Dean of *Ely*, preach'd in *King's-College Chapel* before *Queen Elizabeth* in *August 1564.* when she visited that University. And it is observable, by the way, that Notice had been given to the University, that they should take care to have every thing perform'd in due Order. The Doctor there-

(b) See Bishop *Jewel's Sermons.*

fore,

Bidding of Prayers before Sermon,

fore, in the Pulpit, according to the Practice of the Church, and in obedience to her Majesty's Injunctions, made use of a Form to the same effect. The Sermon being in Latin, the Form was so too; but the Contents of it in English, run after this manner: *I commend unto your Prayers the whole Catholick Church, wheresoever dispers'd throughout the whole World, particularly the Church of England and Ireland. In which Prayers ye shall pray, in the first place, for our most excellent Princess and Lady Elizabeth, Queen of England, &c. Ye shall also pray for all Archbishops, Bishops, and Ministers of God's Church, &c. Concluding at last with these words; For these, and for Grace necessary for you and for me, let us call upon God in the Prayer appointed by Christ (c). To these I might add the Practice of Bishop Andrews, but that his Authority will be of greater weight in the next Reign, which will come in turn to be taken notice of: However, we have a Sermon of his preach'd in the Reign of Queen Elizabeth, for his Doctor's Degree, with the usual Exhortation, at the beginning of it, to Prayer and Praise (d). The same, I dare say, might be shewn from other Divines, had I time to search into them: Nor do I doubt*

(c) See Mr. Bowtell's Defence of the 55th Canon, p. 45.

(d) Bishop Andrews's Opuscula, pag. 1.

but

but that wherever I should meet with the Form which any Minister of the Church of England us'd before his Sermon, I should find it to be *Commendatory*, or a Form of *Exhortation*.

Nay even the *Puritans*, who were the first that brought up the Form of *Invocation*, tho' they had been above twenty years labouring to overthrow the publick Liturgy, and avoided all that time, as much as they could possibly, the being present at the reading of it; could yet conform to *bid Prayers* in the Pulpit. This we may gather from a Collection of the *Sentences and Principles of the Puritans in Kent in 1583*. where we meet with this Supplement to the Form then us'd, *Ye shall pray also that God would strike thro' the sides of all such as go about to take away from the Ministers of the Gospel, the Liberty which is granted them by the Word of God (c.)*

The Form of Invocation first brought up by the Puritans.

From hence it is plain, that the Form they then us'd was a Form of Exhortation, since the Supplement here added was in that Method: But at last when they found they could by no means procure the Removal and Abolishing of the Common-Prayer; this Expedient was thought upon to evade it, viz. That those who could not comply with the publick Litur-

(c) *Styep's Life of Archbishop Whitgift, pag. 124.*

gy, should keep out of the Church till Prayers were done ; After which, the Minister that was to preach, should, before his Discourse, repeat a Form of Prayer of his own composing, more agreeable and suitable to the Disposition of his Hearers. The first that took up this Practice, as Bp *Wettenhal* assures us (f), was the famous Mr. *Cartwright*, who tho' he dreaded the Desk, would often steal into the Pulpit. But his Hearers not caring to come into Church till Sermon began, and yet thinking it irregular to proceed immediately to the Discourse, without any Preparation but the *Lord's Prayer* ; desir'd that he would frame a Prayer of his own, for the sake of those who could not join in the Liturgy. To this, *Cartwright* complies, and turns the Heads of the Bidding-Form, together with some others of his own Invention, into a Form of Prayer ; which he continually us'd from that time forward, as Bp *Wettenhal* informs us, to the day of his Death. The Practice, thus begun, flew like Lightning, saith this Author, from East to West : The Puritans in all Places following the Example of their Leader, and boasting of their new Stratagem for the avoiding of the Common Prayer : *Ego sin-*

(f) Bp *Wettenhal's Gifts and Offices in the publick Worship of God*, Chap. 4. pag. 151, &c.

no Mark of Disaffection, &c.

gulis Sabbatis (saith one of them) si non alius adveniens locum suppleat, cum præscripta Liturgias Formula nihil habens Commercii, in Cætu Concionem habeo, idque Reverendorum Fratrum Consilio. I preach in the Congregation every Sabbath-Day (for so he calls it) if no other that comes by chance supplies my Place, without having any thing to do with the stated Liturgy, and that by the Advice of the Reverend Brethren (a).

The Queen did what she could to curb this Irregularity; and therefore she not only, by her Visitors, enforc'd her Injunction, but by an express Proclamation on purpose, as Bishop Wettenhall had heard (b), requir'd their Compliance with the Bidding-Form. It is true, all she could do did but little avail, Ministers of all Persuasions running into the Abuse, some out of Approbation, and others for Fear, lest their Congregation should slight and forsake them, if they did not appear to be as well gifted as their Neighbours: However, enough was done for us to discern, even at this Distance of Time, that the changing the Words of the Injunction into a direct Form of Prayer, was against the Design and Intention of the Imposers.

(a) Archbishop Bancroft's dangerous Positions, Book 3. c. 5. pag. 84. for which he quotes Henry Asker to Field, April 14. 1585.

(b) Pag. 152.

The Bidding-Form
enforc'd a-
fresh by
K. James,

When King James came to the Throne, he found this Practice had pretty generally obtain'd, insomuch that the Ministers themselves, preferring their own Composures to the Service of the Church, would frequently walk in the Church-yard till Sermon-time, rather than be present at publick Prayer (c). And by this means too those who scrupled the Regal Supremacy, could more decently evade the acknowledging it in the Pulpit, by pleading, that the Form originally prescrib'd being now by Custom turn'd into a Prayer, it would not be so proper, in the middle of their Petitions to God, to inform or remind Him of the King's Authority. This Omission the King himself took notice of, in the Conference at Hampton-Court, speaking against it with no little Resentment (d). Now against both these Abuses the same Remedy was thought proper to be applied, and that was the enforcing, by a fresh Sanction, the former Injunction of Queen Elizabeth: By which means it would probably follow, that the People, being debarr'd of the Preacher's Effusions, would be the more ready to frequent the publick Service of the Church; and also that the Preachers being now oblig'd to the old Custom of Bidding-

(c) Bishop Barlow's Account of the Conference at Hampton-Court, the second Day, pag. 55. Lond. 1625.

(d) Ibid. at the Conclusion of the second Day's Conference, pag. 85.

Prayers, might without any Impropriety, as they were speaking to the People, declare and acknowledge the King's Titles and Supremacy. To this end when a Collection of Ecclesiastical Constitutions and Canons were agreed upon by both Houses of Convocation, in the first Year of his Majesty's Reign, and afterwards ratify'd and confirm'd by the King in due Form of Law, it was thought fit that the said Injunction of the preceding Queen should be enjoin'd and enforc'd by the said Book of Canons. Accordingly in the fifty fifth of these Canons, we have the said Injunction almost word for word, excepting two or three very small Alterations. The Title of it is call'd,

The Form of a Prayer to be us'd by all Preachers before their Sermon.

*In the
LVth Ca.
non.*

The Body of it runs thus :

Before all Sermons, Lectures, and Homilies, the Preachers and Ministers shall move the People to join with them in Prayer, in this Form, or to this Effect, as briefly as conveniently they may. Ye shall pray for Christ's Holy Catholick Church, that is, for the whole Congregation of Christian People, dispers'd throughout the whole World, and especially for the Churches of England, Scotland, and Ireland. And herein I require you most especially to pray for the King's most excellent Majesty, our Sovereign Lord JAMES, King of England, Scotland, France, and Ireland, Defender of

Bidding of Prayers before Sermon,

the Faith, and supreme Governor of these his Realms, and all other His Dominions and Countries; over all Persons, in all Causes, as well Ecclesiastical as Temporal. Ye shall also pray for our Gracious Queen ANN, the noble Prince HENRY, and the rest of the King and Queen's Royal Issue. Ye shall also pray for the Ministers of God's Holy Word and Sacraments, as well Archbishops and Bishops, as other Pastors and Curates. You shall also pray for the King's most honourable Council, and for all the Nobility and Magistrates of this Realm; that all and every of these, in their severall Callings, may serve truly and painfully to the Glory of God, and edifying and well-governing of His People, remembring the Account that they must make. Also ye shall pray for the whole Commons of this Realm, that they may live in the true Faith and Fear of God, in humble Obedience to the King, and brotherly Charity one to another. Finally, let us praise God for all those which are departed out of this Life in the Faith of Christ, and pray unto God, that we may have Grace to direct our Lives after their good Example; that, this Life ended, we may be made Partakers with them of the glorious Resurrection in the Life everlasting. Always concluding with the Lord's Prayer.

The Title
of the Ca-
non, no
Authority
for a Form
of Prayer.

This is the Rule by which we now stand oblig'd: And therefore if this gives us no Liberty to use a Form of Invocation, I know not by what Authority we assume such a Licence.

Licence. Let us then examine into the words of the Canon, and see if any part of it will countenance the Practice of turning it into a Prayer. What is ofteneft urg'd by those that use an Invocation, I know, is the Title, which is, *The Form of a Prayer to be us'd by all Preachers before their Sermon*; which in the *Latin Edition* (which receiv'd the same Sanction as the *English*) is call'd *Precationis Formula, a Concionatoribus in Concionam suam ingressu, imitanda*: A Form of Prayer to be imitated by Preachers, in their Entrance upon their Sermons. From whence it is argu'd, that "in both Editions the Form here "prescrib'd is call'd a Form of Prayer, and "in the *Latin* especially, a Form of Prayer "to be imitated; which seems to imply, "that the Design of the Canon was only "to instruct and direct the Preachers what "Matter and Heads their Prayers should "consist of."

Now any one that reflects upon what has already been said, will of himself conclude, that it could never have been the Design of those that drew up this Canon, to have it understood with any such Latitude. I have shew'd that such a Notion of it is entirely inconsistent with the Matter, as well as the first Intent of the Form; and that the establishing it now in the Form of a Canon, was only a Revival of an old Injunction (which requir'd the use of the *Bidding-Form*) and that

that too by way of a Prohibition to those who had transgress'd and trespass'd against the said Injunction, by the use of a direct Form of Prayer or Invocation. The Convocation therefore can't be imagin'd to give a Licence by this Canon for a Form of Prayer, unless we suppose that they made a Law for the Permission of that which it was their Design to prevent; and which they have really done enough to prevent, if the Canon it self be allow'd to have any Force: for that I think is as strong as words can make it, for the Use of the Bidding or Exhortatory Form: And therefore if there be any Impropropriety, it must be in the Title, which I presume will be thought to have no influence upon the Canon. *Titulus non est Lex*, is a Maxim among the Lawyers, who (if there be any Inconsistency) always submit the Title to be govern'd by the Law, and not the Law by the Title. Besides, it is a usual way of Expression, even among those who intend to speak of the Bidding-Form, often to call it a Form of Prayer. This I have observ'd frequently in my Searches among the Authors that have had any Occasion to mention it; particularly in Dr. Heylin, who to a Treatise that he has writ, on purpose to vindicate the Use of the Form of Bidding of Prayers, has given the Title of *A brief Discourse touching the Form of Prayer, appointed*

to be us'd by Preachers before their Sermons (e).

If then the Title of the Canon can be of no Service to vindicate the Use of a Form of Prayer, I presume nothing can be pleaded for it from the Canon it self, which is a direct and positive Law against such a Form. It is true indeed, the Canon is only a Continuation of an old Injunction; but it is such a Continuation, as is more express and positive for a Bidding-Form, than any Injunction that went before it. The three Injunctions of King *Henry the Eighth*, King *Edward the Sixth*, and Queen *Elizabeth*, contain'd no more than the bare Form that was to be us'd. It was not foreseen then, that any would dispute it; and therefore they thought nothing further necessary, than barely to enjoin and prescribe the Form. But when afterwards it was found, that the private Conceits of the Puritan Faction were oppos'd to the publick Service of the Church; and in order to this, the regular Form of Bidding of Prayers was laid aside, to make room for *extempore* Effusions in the Pulpit; it was thought proper not only to revive the old Exhortatory Form, but also to confirm it by an additional Clause, which should declare it to be the Design and Intention of the Church,

*The Occa-
sion of the
Canon.*

(e) *Amongst his Historical and Miscellaneous Tracts*, p. 145.
that

Bidding of Prayers before Sermon,

that it should be always us'd by the Minister as an Exhortation to the People. Accordingly the Canon begins with this Direction or Admonition to the Clergy: *Before all Sermons, Lectures, and Homilies, the Preachers and Ministers shall move the People to join with them in Prayer, in this Form, or to this Effect, as briefly as conveniently they may.* The Duty, we see, here laid upon the Ministers, is to move the People to join with them in Prayer. Now moving the People to join in Prayer, is only another Expression for that of Bidding of Prayers, which had been us'd before: For the Bidding and Moving are two different words, yet they both signify the same thing. For when we bid the People pray, we move them to it; and in the Congregation we have no other way of moving the People, but that of Bidding or Exhorting. If then the Minister be to move the People in this Form, i. e. in the Form contain'd in the Canon, or to that effect; it is plain the Form contain'd in the Canon, or some other Form to that effect, is to be spoken to the People.

*Objections
answer'd.*

“ But the Minister, it may be said, is to move the People to join with him in Prayer; which supposes the Minister himself must pray, how else can the People join with him in Prayer? All the Intention therefore of the Canon, may be only that the Minister should first move the People
“ to

“ to join with him in Prayer, by that usual
 “ Form of speaking to them, *Let us pray* ;
 “ and then should proceed to a Form of
 “ Invocation, according to the Heads in
 “ the Canon, or to that effect.”

To this I reply, That the Minister is undoubtedly to pray himself, or else that Direction in the Canon, that he should move the People *to join with him in Prayer*, would be very absurd. But still this gives no Liberty for turning the Words of the Canon into a Form of Prayer: The Canon plainly prescribing another Prayer to be us'd, viz. *the Lord's Prayer*, which is the Prayer wherein the Minister and People are to join, and in which they are to sum up all the Particulars which the Preacher has been dictating.

I know indeed that some contend, that “ those words of the Canon, *Always concluding with the Lord's Prayer*, are part of the Form therein prescrib'd, and that they are to be spoken, as well as the rest of the Form, by the Minister to the People; who is to instruct and direct them, whenever they pray, to conclude their Devotions with the *Lord's Prayer*.” This is a Supposition that necessarily implies what I am contending for, viz. that the Form prescrib'd by the Canon, is a Form of Exhortation; and consequently so far they and I agree. But, however, concerning those particular Words, I must take leave to declare my self

F

of

of a different Opinion; since I take it to be plain that they were only added as a Rubrick to instruct the Minister, that he should always conclude his Exhortation to the People with the Lord's Prayer. I think the words of the Canon import as much: The Minister is to move the People to *join with him in Prayer*; There must consequently therefore be some Prayer for them to join in. Now the Form in the Canon has been shewn already, and will still be shewn more clearly, to be only the Form of Words wherewith he is to move the People; They then can't of themselves be the Form that they are to *join in*. Now there is no mention made of any other Prayer than the Lord's Prayer; for which reason I presume, that this is the Prayer in which the Minister and People are to join. What confirms me in this Opinion, is the Practice of our Reformers and other Divines, who liv'd nearest the Times when these Forms were impos'd, and were consequently the best able to judge what was the Intent and Design of them. The first I have mention'd, is Bishop *Latimer*, who, in the Form that I have transcrib'd from him, *p. 19, 20.* plainly shews, that it was his Custom to conclude it with the Lord's Prayer. He first exhorts them to *say the same Prayer which Christ himself did institute*; and then after he had directed them what to pray for in it, he concludes,

For

For all these, and for Grace necessary, ye shall say unto God, *God's Prayer*. And to shew that the Lord's Prayer was then said by all, there are added the words *Pater Noster*, the old Name for the Lord's Prayer, to denote that it was said in that place. The same might be observ'd from Bishop *Andrews* and *Dr. Pearn*; but I think it needless to prove a Fact so plain; especially considering that, in those early times of the Reformation, on every Holy-Day throughout the Year, when there was no Sermon, the Ministers were oblig'd, immediately after the Gospel, openly and plainly to recite to their Parishioners in the Pulpit, the Pater-noster, the Creed, and the Ten Commandments in English, to the intent the People might learn the same (a). And therefore it is not to be imagin'd that when there was a Sermon, and the Preacher was oblig'd to instruct the People what they were to ask for in this Prayer, that the Prayer it self should be then omitted. Bishop *Latimer* shews how careful and diligent he was in this respect, it being always his Custom to use it both before his Sermon and after it, that so the People might learn it the sooner (b). And if he us'd it before the Sermon, it must be at the close of his Bidding-Prayers, for

(a) *King Edward and Queen Elizabeth's Injunctions in Bishop Sparrow's Collection*, pag. 3. & pag. 68.

(b) *In the Conclusion of his Sermon preach'd at Stamford*, Octob. 9. 1550. fol. 100.

Bidding of Prayers before Sermon,

that was the Place where he was directed to say it: And I can't find throughout his whole Volume of Sermons any Mark of his saying it except there, and, as he tells us, at the end of his Discourses. Since I am got upon this Particular, I shall mention the Practice of one Person more of a much later Date; and that is Archbishop *Sancroft*, who in the Conclusion of his Form, at the beginning of his Sermon preach'd at the Consecration of the Seven Bishops, 1660. is clear for the Use of the *Lord's Prayer*: *For which* (saith he) *and for all other needful Blessings, let us say together the Prayer of our Lord, who hath taught us to say, Our Father, &c.*

But whether the *Lord's Prayer* be to be repeated or not, I don't take to be material to the Point in hand, since either way it makes for a Bidding-Form. If the words, that we have been speaking of, at the close of the Canon, viz. *Always concluding with the Lord's Prayer*, be a part of the Form, as some People contend, and so to be spoken by the Minister as well as what goes before; then it must necessarily follow, as I have already observ'd, that the Form in the Canon is to be spoken to the People, and may not be turn'd into a Form of Invocation. But if they are only a Rubrick or Direction to the Minister, intimating to him that he must *always conclude with the Lord's Prayer*, as both the Canon it self, and the Practice upon it seem

seem plainly to imply ; then there can be no Force in that Objection, " That the " Form prescrib'd by the Canon must be a " Form of Invocation, because both Minister and People are *to join in Prayer.*" For we see here that there is a Prayer prescrib'd wherein they are to join, and in which they are to comprehend the Heads recommended to them in the foregoing Form.

Hitherto then we can't discover that the Canon gives any Allowance for turning the Words of it into a Form of Prayer. However, let us proceed and give the remaining Part of the Preamble a due Examination: " The Preacher then, it may " be urg'd, is not confin'd to the Use of the " very Words contain'd in the Canon, but " is allow'd to make choice of his own " Form, provided it be a Form *to the same " effect.*" This I am ready to grant, but it must be upon condition that the Form made use of be not a Form of Invocation. For I am sure, whoever makes use of a Form of Prayer, let the Matter of his Prayer be ever so much to the effect of the Canon, can never be said to *move the People to join with him in Prayer, in this Form, or to this Effect*; unless it can be prov'd that an Order to pray, and a Form of Prayer, are both of one and the same Nature. And yet this is all the Indulgence the Canon allows, and which

*The words,
To this
Effect,
give no
Liberty
for a Form
of Invo-
cation.*

which is therefore manifestly abus'd by those who take Encouragement from thence to pervert its Meaning. The utmost that can be inferr'd from the words, *to this effect*, is only that the Church does not purpose to bind her Ministers precisely to the words contain'd in the Canon, but gives them liberty to make use of their own Words and Phrases, provided they make use of an Exhortatory Form, and keep to the Heads that are there prescrib'd. And in this Opinion I find all the Authors I have had occasion to cite, unanimously concur, who therefore keep close to a Form of Exhortation, tho they all make use of their own Diction: Infomuch that I can't say that I have found any one of them that confines himself, upon all the Heads, to the exprefs Words of the Injunction or Canon, or any two of them that agree in the choice of the same Phrases. However, I have made this Observation all the way, that they never launch out upon any other Heads than what the Canon prescribes, except to take in the publick *Schools* and *Universities* of the Realm, which is a Custom I find that has generally obtain'd, and is at least as old as Bishop *Jewel* (c). And indeed something of Reason may be pleaded for

(c) See his *Form before his Sermon on Luke 11. 15.* Instances of the same Practice may also be seen in Bishop Andrews, Dr. Pearn, and Archbishop Sancroft, in the Places above cited.

inserting a Clause for such publick Communities: The Canon consists altogether of Articles of a general Concern; and of this Nature must all Nurseries of Learning be allow'd to be. So that I can't think it absurd, if, among other Petitions for the Common Good, the Preacher desire one for the Welfare of a Society, on which perhaps the Happiness of the Nation may in a great measure depend. But to run out afresh into Confessions of Sins, into long and tedious Petitions for Pardon and Grace, and into all the other Particulars that have already been pray'd for in the publick Liturgy, can never be thought to be *to the effect* of the Canon, nor conformable to the Words that immediately follow, which require the Ministers to comprize their Exhortation *as briefly as conveniently they may*.

Thus have I consider'd the full Design of the Preamble, and shew'd that nothing can be produc'd from it to countenance a Prayer. What follows is the Form or Exhortation which the Minister is to use; for such, I think, all must allow it, who attend to the Sense. They begin thus, *Ye shall pray for Christ's Holy Catholick Church, &c.* and so go on all the way in a Form of Direction. Now if these are interpreted to be the Words of any other, than of the Minister to the People, they must be suppos'd to be the Words of the Church to the Minister. And that they can't be spoken by the Church to the Minister,

Ye shall pray, &c. the words of the Minister to the People, not of the Church to the Minister.

ster, is plain from the Preamble that goes before: The Minister is there directed *to move the People to join with him in Prayer*; But if these Words are also directed to him, he is not allow'd *to move the People*, but requir'd and commanded to pray himself. Again, the Preamble says, he shall move the People *in this Form, or to this Effect*; whereas if what follows be also a Direction to the Minister, then there is no *Form* wherein he is to move the People, nor to the *Effect* of which he is to keep. But the Canon is guilty of no such Inconsistence, the Preamble and Body of it both exactly agreeing; the one prescribing a Form to be us'd, and the other containing and exhibiting that Form: So that *Ye shall pray, &c.* is manifestly to be spoken by the Minister to the People; which is also further evident from another Expression with which the next Sentence begins, viz. *And herein I require you most especially to pray for the King's most excellent Majesty, &c.* which can't be interpreted any other ways, than to be the Words of the Minister then in the Pulpit, and discharging his Duty enjoin'd by this Canon, by moving the People to pray for all Christians, and more especially for the King, as being *the supreme Governor in these His Realms, and all other His Dominions and Countries, over all Persons, in all Causes, as well Ecclesiastical as Temporal.*

And now I have occasion to mention this Article, I think I have a fair Opportunity to observe to the Reader, that these words of *requiring the People most especially to pray for the King's most Excellent Majesty, &c.* (which are now esteem'd the greatest Mark of Disaffection) were originally inserted to be the principal Test of the Preacher's Loyalty. The whole Form, as I have observ'd already more than once, was enjoin'd by our Superiours chiefly for the sake of acknowledging and declaring the Regal Supremacy; and therefore when the Preacher comes to that part of it, he is directed to use the greatest Earnestness and Emphasis. I need not say any more: A candid Reader will observe, from a Hint, the Inconsistency as well as the Prejudice of Party; which, rather than not asperse whom they find it their Interest to discredit, will charge that upon them as a Mark of Disloyalty and Sedition, which the Government it self requires as a Proof of their Fidelity.

The words, I require you most especially, &c. design'd as a Proof of the Preacher's Fidelity.

But to proceed: Having thus sufficiently examin'd the Law, let us in the next place proceed to look into the Practice, and from thence learn in what Sense the Canon was taken when it was first enjoin'd. And here again we have the Example of the famous and learned Bishop *Andrews*, a Man particularly taken notice of for his strict Adherence to the Rules of the Church. In his

The Practice of our Bishops, &c. in the Reign of K. James I.

Bidding of Prayers before Sermon,

Sermon before the King, just upon the Departure of the Elector Palatine from England, we have a Form of Exhortation or Allocution to the People, where he all along calls upon them to join with him in Prayer, *Invocemus huc Numen, Precemur, Intercedamus, &c. i. e. Let us call upon God, Let us pray, Let us interceed, &c. (a).* I know of no other Person of the Establish'd Church in this King's Reign, that has left us the Form that he was wont to use: But I believe if any body will be at the pains to find one out, I may venture to promise him, it will be a Form of Exhortation.

And King
Charles I.

But having no other to produce, I shall descend in order to the Reign of King Charles the Martyr. And here again Authority interposes to determine the Sense of the Canon: The King issuing out his Letters Patents, dated from Greenwich, May 23. 1635. commanding all Presbyters and Preachers to move the People to join with them in Prayer, using some few and convenient Words, and always to conclude with the Lord's Prayer (b).

Conformi-
ty to the
Canon en-
join'd by
Bishops
and Arch-
deacons at
their Visi-
tations.

And from this time the Bishops and Archdeacons exerted their Authority in their several Jurisdictions, to oblige their Clergy to a strict Conformity to the Bidding.

(a) See his Opuscula.

(b) See Canons and Constitutions, printed at Aberdeen by Edward Raban, 1636. Chap. 33. 13.

Form;

Form; making it an Article of Enquiry at their Visitations, whether any Preacher us'd a direct Form of Invocation. Thus the Bishop of Norwich (Dr. Wren) asks this Question in the Visitation of his Diocess, A. D. 1636. Does your Minister, Preacher, or Lecturer, before his Sermon (or Homily, if he read one) use any Form of Prayer, which is of his private conceiving or collecting, and of his own inventing or chusing; or doth he contain himself within the brief Form only, which is prescrib'd by the Church (in the LVth Canon) thereby to move the People to join with him in Prayer for Christ's Holy Catholick Church, and for the King's most Excellent Majesty (naming him and his Royal Titles) for the Queen, the Prince, and his Royal Issue; for the Archbishops also, and the Bishops; for the Council, the Nobility, the Magistracy, and Commons of the Land, and to give Thanks to God for the Faithful departed out of this Life? And doth he always conclude it with the Lord's Prayer (c)? Thus again Dr. Dee, Bishop of Peterburgh, in 1637. Doth your Minister when he preacheth, and the Lecturer (if you have any such superinduc'd in your Parish) observe the Form of Prayer before his Sermon prescrib'd, moving the People to join with him devoutly in Prayer for Christ's Holy Catholick Church, for the King's most Excellent

(c) See his Articles of Visitation, Chap. 4. Art. 6.

Bidding of Prayers before Sermon,

Majesty, the Queen, the Prince and Royal Progeny, the Clergy, Council, &c. giving every of them their just Titles; always concluding with the Lord's Prayer (d)? Much about the same time, the Right Honourable and Right Reverend Bishop Juxon of London, in his Articles of Inquiry, at his third Triennial Visitation, asks this Question: *Doth your Minister, as well before the Homily, as before his Sermon, move and exhort the People to join with him in Prayer, according to the Form laid down in the Book of Canons; and doth he use any other Form than is there prescrib'd (e)?* The Gentleman, from whom I have borrow'd these Quotations, has several others to the same purpose (f); But those I shall reserve to a properer place, thinking these sufficient to shew the Practice of the Times we are now speaking of. And here, by the way, I desire to observe, that the two former of them are clear, for what I have asserted in relation to the last words of the Canon being only Rubrical; since it is part of the Inquiry, *Whether the Minister always concluded with the Lord's Prayer?*

Forms of Invocation discountenanc'd by the Convocation in 1640.

But to proceed: The Order of Time I have hitherto observ'd, has brought me down

(d) *In his Articles of Enquiry, Chap. 2. Art. 3.*

(e) *Bishop Juxon's Articles of Enquiry, at his third Triennial Visitation, Chap. 4. Art. 6.*

(f) *Mr. Bowtell's Defence of the LVth Canon, p. 46, 47, 48.*

now to a remarkable Determination of the whole Clergy, assembled in Convocation in 1640. When, Exception being taken against the tying up of Preachers to the Use of the Form prescrib'd by the Canon; it was propos'd, as a Relief under this Grievance (as some esteem'd it) that a short Prayer, comprehending all the Heads of the Canon, should be prescrib'd in its stead. Accordingly such a Form was immediately drawn up, and was to have been tender'd to the Convocation for their Approbation by one of the Clergy, who would have undertaken it should be receiv'd universally by those who scrupled at the Canon or Exhortatory Form: But the Archbishop chose rather to keep to the old Rule, than run the Risk of a new Experiment. And so the Motion was dropp'd without going any further (a).

Soon after this indeed, there was no occasion to sue for a Liberty to pray: For the publick Liturgy being laid aside with the Church and State, the Spirit of Enthusiasm was let loose, Profaneness was triumphant, and every one was thought qualify'd to pray as well as preach, who was able to bellow out Blasphemy or Nonsense. But when Providence, among other His wise Instructions, had made us sensible by this means of the

How abus'd in the times of the Grand Rebellion.

(a) Heylin's *Life of Archbishop Laud*. Collier's *Ecclesiastical History*, Vol. 2, pag. 793.

Bidding of Prayers before Sermon,

fatal Consequences that attend an unwary slackning of the Reins of Discipline; He was graciously pleas'd to remove His Judgments, by restoring to the Nation their Rightful Prince, and with Him the Use of our Liturgy and Laws.

*A Petition
of the
Noncon-
formists
for Pulpit-
Prayers.*

The Faction being now reduc'd and quell'd, and no longer able to tyrannize and oppress, have the Humility to supplicate since they can't command, and to ask Indulgence from those to whom they would never grant any. The King therefore having appointed Commissioners on both sides, to advise upon and review the Common-Prayer; the *Nonconformists* take Encouragement to proceed a little further, and, to perfect the intended Reformation, endeavour to carry it into the Pulpit. Here they desire, that next after their Psalm, the Minister may first reverently, prudently, and fervently pray, according to the State and Necessities of the Church, and those especially that are present, and according to the Subject he is to preach on. After Sermon, that he may pray for a Blessing on the Word of Instruction and Exhortation which was deliver'd: And in his Prayers (before or after Sermon) that he may pray ordinarily for the Conversion of Heathens, Jews, and other Infidels; the Subversion of Idolatry, Infidelity, Mahometanism, Heresy, Papal Tyranny and Superstition, Schism and Profaneness, and for the free Progress of the Gospel, and the Increase

crease of Faith and Godliness, the honouring of God's Name, the Enlargement of the Kingdom of Christ, and the Obedience of his Saints thro the Nations of the Earth: And in special for these Nations, for the King's Majesty, and the rest of the Royal Family, for the Lords of his Majesty's Council, the Judges, and other Magistrates of the Land, for the Pastors of the Church, and all Congregations committed to their Care and Government; always taking heed that no mixture of imprudent disorderly Expressions, of private Discontent and Passion, of unreverent, disobedient, seditious or factious Intimations, tending to corrupt, and not to edify the People's Minds, do turn either Prayer or Preaching into Sin (g). Here we see they were conscious of the ill Use that had been made of private Conceptions, and were therefore willing to suppose that some Methods might be taken that should still allow the Liberty desir'd, and yet prevent any such Extravagancies. However, their Aim thro this whole Proposal is easily seen, by what follows a little afterwards: where they request, that it may be left to the Minister's Discretion to abbreviate some Parts of Worship, when he seeth it needful to be longer on some other (h). This shews, that since they did foresee the Liturgy would a-

(g) See the Reformation of the Liturgy, pag. 35, 36. Lond. 1661.

(h) Ibid. pag. 36.

gain be establish'd, they wanted again to be at their old Practice of maiming and curtailing it just as they pleas'd, in order to make room for their own private Conceits.

*Rejected
by the E-
piscopal
Commis-
sioners.*

How this was receiv'd by the Episcopal Commissioners, may be gather'd from the Reply return'd by the Nonconformists to the Answer that had been made to the Demand above. *You are so far (say they) from countenancing the Use of conceiv'd Prayer in the publick Worship of God (tho we never intended thereby the excluding of set Forms) as that you seem to dislike the Use of it even in the Pulpit, and heartily desire a total Restraint of it in the Church (i).* The Answer it self, to which this is a Reply, shews that they did more than *seem to dislike*; that they did heartily and earnestly express their Dislike of any such Practice: *We heartily desire (say they) that, according to this Proposal, great Care may be taken to suppress those private Conceptions of Prayers before and after Sermon, lest private Opinions be made the Matter of Prayer in publick, as hath and will be, if private Persons take liberty to make publick Prayers (k).*

Here then, as far as the Commissioners could proceed, is another Confirmation of the Bidding-Form: No Terms or Pro-

(i) See the Preface to the Papers that pass'd between the Commissioners, &c. for the Alteration of the Common-Prayer.

(k) History of Nonconformity, 2d Edit. pag. 207.

posals for conceiv'd Prayers are hearken'd to; but, on the contrary, the utmost Dislike of such Prayers is declar'd, and consequently no Form before Sermon allow'd to be us'd, but what the old Canon had prescrib'd and enjoin'd.

At the Meeting of the Convocation indeed a little while afterwards, to consider of and confirm what the Commissioners had done, it seems that this Point was again taken into Consideration; and it was propos'd so far to comply with the Nonconformists, as to exchange the Canon for a direct Form of Prayer: Not that it was design'd any liberty should be allow'd for Preachers to draw up Forms of their own; but that one uniform Prayer should be pass'd and confirm'd by both Houses of Convocation, and enjoin'd to be every where us'd instead of the Form of Exhortation. In order to this, it is entred upon the Journal of the Upper House; *Reverendi Patres unanimi Consensu & Assensu in Votis dederunt, pro unicâ Formâ Precum tam antè, quam post, Sermonem sive Orationem predicatam, usitandâ & observandâ per Ministros intra Provinciam Cant.* That the Bishops voted unanimously for one only Form of Prayers, as well before, as after, Sermon, to be us'd and observ'd by all Ministers within the Province of Canterbury. That the same Design was pursu'd in the Lower House, appears from their Minutes of

*What was
done in
the Con-
vocation
of 1661:*

January 31. 1661. in which there is mention made of a Committee appointed for this, among several other Purposes, viz. That they should compile a Prayer before Sermon (a). What was the Reason that they did not proceed, I am not able to learn: but since the Business was dropp'd, and so no Alteration was made; it is plain that Matters still stand as they were, and consequently that the Canon is as much in force as before.

The Canon again enforced by our Bishops and Archdeacons.

Accordingly, soon after this, our Bishops and Archdeacons again apply themselves to press their Clergy to the Use of the *Bidding-Form*: They had seen the ill Consequences that had attended the Neglect of it, and were sensible of the Confusion and Disorder that must again overspread the Church, if every Minister was left to offer up in publick what Prayers he thought fit to Almighty God. And therefore being apprehensive lest the Motion that had been made in both Houses of Convocation, towards the settling and establishing a Form of Prayer, should give Encouragement to some, that were more forward than discreet, to think, that since the Convocation did not finish their Design, they were at liberty themselves to compose a Form of their own; they took all possible Methods

(a) *Bishop Gibson's Codex Juris, &c. Vol. I. pag. 381.*

to prevent any such Irregularity, by exacting a strict Obedience to the Canon. In order to this in 1662, which was as soon as ever the Convocation was up, Dr. Wren, Bishop of Ely, goes round his Diocess, and there repeats the same Article of Enquiry that he had made use of before when Bishop of Norwich; examining further, *Whether this moving to Prayer was done as briefly as conveniently might be*, over and above the Enquiry that I have already transcrib'd in pag. 51. Thus again Bishop Gunning, of Chichester, a few Years afterwards, viz. A. D. 1670. makes the following Inquiry: *Doth your Minister, or any other admitted to preach in your Church, omit, before his Sermon or Homily, briefly to move and exhort the People in the Form laid down in the LVth Canon, or to the same Effect (declaring for whom and for what Mercies they are to pray and give God Thanks) to join with him finally in Prayer for all those Mercies, in that most holy and comprehensive Prayer of our Lord (b)?* After his Translation to Ely, he repeats the same Article at two several Visitations; the one in 1676, the other in 1679. Much the same Question is propos'd about that time by the Archdeacon of Middlesex; *Doth your Minister, as well before the Homily as before his Sermon, move and exhort the People to join with him in Prayer, according to the Form*

(b) Chap. 2. Art. 12.

Bidding of Prayers before Sermon,

laid down in the Book of Canons, and doth he use any other Form than is there prescrib'd (c) ? And thus lastly, not to tire the Reader with Particulars, the Archdeacon of *Lewes* makes the same Enquiry in 1671.

Many more Instances might be given of the Care and Concern of our Governors about this part of our Duty. Dr. *Basire* in particular, Archdeacon of *Northumberland*, in his Account of Bishop *Cosin*, has let us know how diligent the good Bishop was (among other Regulations, relating to the Behaviour and Habit of the Clergy) *to regulate their Office in Bidding-Prayers before their Sermons, according to the common Sense of our Church in the LVth Canon, and to confine their conceiv'd Prayers, that had been too much abus'd, and groundless in our Liturgy, and contrary to the antient Practice of our Church, and other Reform'd Churches.* The Archdeacon's own Conformity to his Diocesan's Injunctions, appears from the Sermon he preach'd at his Funeral, where he inserts the Exhortatory or Bidding-Form, and puts in the Margin, *Can. LV.* Another Instance of which Practice, also since the Restoration, we have in the Sermon at the Consecration of this good Bishop, with six others of his Brethren, preach'd on the first Sunday in Advent, 1660. by Dr. *San-*

(c) Chap. 4. Art. 6.

croft, afterwards Archbishop of Canterbury. The whole Form that he us'd is set down at length, exactly to the Effect and Purport of the Canon: *Let us always remember to pray for the Holy Catholick Church, &c. More especially let us pray for the Churches of England, Scotland, and Ireland, &c. I am to require you most especially to pray for the King's most Excellent Majesty, our Sovereign Lord Charles, &c. and so thro the rest of the Heads prescrib'd by the Canon, with the addition of a particular Clause for the Universities, and concluding at last as has already been mention'd, pag. 44.*

It is true indeed, after the Restoration, but few of the Forms which the Preachers us'd are to be met with in their Sermons: For it becoming a Custom to bid the Prayers before the naming the Text, or at least between that and the beginning of their Sermon, there was no occasion to print the Form, since the Discourse was compleat and entire without it: Whereas formerly it was rather a part of the Sermon, one of the principal Instructions therein deliver'd, than any Preparation to it. By the Proclamation and Injunctions of King Henry VIII. it was commanded that the Curates should, *in their Sermons or Collations*, declare unto the People, on every Sunday and High Feast thro'out the Year, the King's supreme Authority. For which reason, as I have already suppos'd,

*Bidding of
Prayers
formerly
us'd as a
part of the
Sermon.*

suppos'd, the Bidding of Prayers was continu'd at the Reformation; but left notwithstanding to the Preacher's pleasure, to bring it into his Discourse where he thought fit. This was the Occasion why we find amongst our antient Divines, sometimes more and sometimes less of their Sermon spent before they proceed to this Direction. Dr. Parker, at the Funeral of *Martin Bucer*, does not come to it till the Close of all, when he shuts up his Discourse with his Exhortation to Prayer. And this seems to be the Place that was afterwards design'd for it in the Injunction of *Queen Elizabeth*; immediately after which, this Order follows, *And this done, shew the Holy-Days and Fast.* Now by the Book of Common-Prayer that was then in use, and which continu'd in use till after the Restoration, the Holy-Days or Fasting-Days were to be declar'd to the People after the Sermon or Homily was ended. And it will come in my way, in another place, to shew, that the ordering this to be done now immediately after the *Nicene Creed*, was probably owing to some Mistake (e). If then the *Holy-Days or Fast* were to be shew'd immediately after the Bidding of Prayers; it must follow that Prayers were not to be bid, till after the Sermon or

(e) *Church-of-England Man's Companion, Folio-Edition, Chap. 6. Sect. 8. §. 3.*

Homily was ended : because the Holy-Days or Fasts could not by the Liturgy (which was confirm'd in Parliament before the setting out of the said Injunction) be declar'd till then.

But by the Canon that pass'd in 1604. *Why order'd by the Canon so be us'd before it.* the Bidding of Prayers is order'd to be done *before the Sermon, Lecture, or Homily*; in which the Meaning of the Church was probably to yield, in a thing so indifferent, to the Current of the Times, the Puritan Faction generally using to make their Prayers before Sermon : The Church therefore regarded not so much the Circumstance, as the Main and Substance of the Design; which was to lay before the People some Heads of Prayer, and thereby to cut off those long and tedious Prayers, under pretence whereof Widows Houses had been devour'd, and the publick Liturgy neglected and despis'd : Tho the Words of the Canon seem at first to have been interpreted to mean no more, than that Prayers should be bid before the Substance or main Scope of the Sermon; the Preface and Division being only accounted an Introduction to the Discourse it self. And in this sense Bishop *Andrews* understood it, whose general Practice it was to bid the Prayers, between the opening of his Text, and the Entrance upon his Heads; the same Method that Dr. *Sancroft* also observ'd in the Sermon, from whence I have cited the Form above.

But

The Judgments of several great Divines since the Restoration.

But after the Restoration, it growing a general Custom to bid the Prayers, at least immediately after, if not before, the Text; That, as I have hinted, has been the Cause why we have not more of the Forms, that were us'd by our Divines, extant in their Works. However, we don't want Authorities to shew the general Practice and Opinion of the Times: Dr. *Heylin* lets us know that both the Archbishops, with the greater part of the Bishops, in his time, us'd no other Form than that of *Bidding* or *Moving* (f): And the Conduct of the Bishops and Archdeacons above-mention'd, at once shews their Judgment as to the Sense and Intent of the Canon, and of what Importance they thought the Obedience of their Clergy. And we have other Divines, as considerable as any that have yet been nam'd, who have left us their Opinions as to the Obligation of the Canon, tho we are not able to come at the Form they us'd. Bishop *Sparrow*, who knew the Constitution of our Church, as well perhaps as any Man, either before him or since, both mentions and approves the Care and Wisdom of our Reformers, in the restraining of Preachers from uttering private Conceptions: "Before the Sermon (saith he) no Prayer is appointed but the *Lord's Prayer*; the Petitions being

(f) Dr. Heylin's *Traacts*, pag. 152.

" first

“ first consign’d upon the People by the
“ Preacher or Minister, who is appointed
“ to bid the Prayers, as it is in *Edward the*
“ *Sixth’s* and *Queen Elizabeth’s* Injunctions,
“ i. e. to tell the People beforehand what
“ they are at that time especially to pray
“ for in the Lord’s Prayer; which, in the
“ LVth Canon, is call’d *Moving the People*
“ *to join with the Preacher in praying the*
“ *Lord’s Prayer.*—For whatsoever we can
“ desire, is abundantly pray’d for before in
“ the Liturgy, and needs not be pray’d over
“ again immediately; and therefore there
“ being no need of such a solemn Prayer,
“ the Church hath appointed none, but only
“ the Lord’s Prayer: and no other being ap-
“ pointed, no other should be us’d by the
“ Preacher.—How necessary such Restraint
“ of private Mens Prayers in publick is,
“ and how good that Reason is for such a
“ Restraint, a little Experience of licentious
“ Times will abundantly shew. The Pul-
“ pit is no Security from Errors: Men may
“ as well speak Blasphemy or Vanity be-
“ fore the Sermon as in it. Is it no Reason
“ then that the Church should take care
“ what She can to prevent this Danger, by
“ restraining that Liberty which is so likely
“ to run Men into it?” He proceeds, in his
Arguments, excellently well to shew the Ab-
surdity of offering up a Prayer in the name
of the Congregation, which they never per-
haps

I

Bidding of Prayers before Sermon,

haps had heard of or assented to before: But I have not room for large Quotations, and shall therefore refer the Reader to the Original (a).

After Bp Sparrow, we have Mr. Kemp (b), Dr. Steward (c), Dr. Greenvill (d), Mr. Thorndike (e), Dr. South (f), and others, all speaking to the same purpose, arguing against the Preacher's using any Prayers, either extempore or premeditated, before Sermon, in the Pulpit; and insisting upon the Necessity of a general Conformity to the Canon. Dr. Heylin (g), and Dr. Sherlock of Winwick (h), have each of them bestow'd an entire Treatise against the Irregularity and Absurdity of the Petitionary Form. For the Reader may have observ'd, from the History I have given him, that the Adherers to the Canon have often had occasion to oppose the Incroachments of the Puritans and other Innovators; but they were never, I

(a) *Bishop Sparrow's Rationale on the Common-Prayer.* Lond. 1704. pag. 220, &c.

(b) *In his Reasons for the sole Use of the Church's Prayers in Publick.*

(c) *In the Old Puritan detected, and in his Judgment of a private Prayer in publick.*

(d) *In his Advice concerning strict Conformity.*

(e) *Just Weights and Measures,* pag. 158.

(f) *Dr. South's Sermons,* Vol. 2. Sermon 4.

(g) *A Discourse touching the Form of Prayer, appointed to be us'd by Preachers before their Sermons, among his Historical and Miscellaneous Tracts,* pag. 148.

(h) *Discourses touching common and private Prayer, relating to the Offices of the Church.*

believe

believe, call'd upon to vindicate their own Practice till now.

It was usual, we see, formerly for the Canonists to begin an Attack upon their Adversaries; but they were never till of late reduc'd to the Necessity of being upon the Defensive. *The Bidding-Form never censur'd till of late;* They had then the Advantage of being thought well-affected to the Government; whilst those that practis'd the Form of Invocation, were the Party that was most obnoxious and disloyal. How justly they were esteem'd so, the Consequences discover'd; when it appear'd too plain, that they who did not scruple to evade the Laws, made no Conscience to subvert them, when they found it equally in their Power. I don't say this to suggest any Reflections; I am writing a Vindication, and therefore it is not my Business to accuse. But I hope I may say thus much without Offence, That since, when there was a former Division upon this very Point, the Ruin both of Church and State was effected by those who deviated from the Canon; it is very unjust to charge those, who now conscientiously adhere to it, as the Persons from whom the greatest Danger is to be fear'd.

Had King GEORGE indeed, when he came to the Crown, discharg'd us from our Obligation in a legal manner; there are none, I dare say, who now contend for the Bidding-Form, but who would chearfully have comply'd.

When it was enforced afresh by His Present Majesty,

ply'd with what his Majesty should have thought proper. But when, directly contrary to this, His Majesty thought fit to enforce the Canon, which I have shew'd had already receiv'd so many Sanctions both from Church and State; who could refuse to obey His Injunction? or who could expect to displease by doing so?

I am confident that many of the worthy Gentlemen, who still continue a Form of Invocation, proceed upon a Supposition that His Majesty's Words are capable of a different Sense from what I take them in: And therefore before I urge His Majesty's Authority, it is requisite that I state the true meaning of His Words. In order to do this, it is necessary that we look back upon His *Directions*, that were publish'd just after His coming to the Throne, to the Lords Archbishops and Bishops, requiring them to cause their Clergy to observe the several Injunctions therein contain'd. The Sixth of which is the Injunction I mean, and which therefore I shall set down word for word as follows: *Whereas also we are credibly inform'd, that it is the Manner of some in every Diocess, before their Sermon, either to use a Collect and the Lord's Prayer, or the Lord's Prayer only (which the LVth Canon prescribes as the Conclusion of the Prayer, and not the whole Prayer) or at least to leave out our Titles, by the said Canon requir'd to be declar'd and recogniz'd; We do further direct*
that

that you require your Clergy, in their Prayer before Sermon, that they do keep strictly to the Form in the said Canon contain'd, or to the full Effect thereof.

Now if any thing here seem to favour a Form of Invocation, it must be either the Words in the Parenthesis, which speak of the Form of the Canon as of a Form of Prayer, or else that Expression, that the Clergy be requir'd in their Prayer before Sermon to keep, &c. Now to this the same Answer may be return'd that I have already given to the Objection that is rais'd from the Title of the Canon, pag. 36, &c. where I have particularly observ'd, that it is usual to call the Form in the Canon a Form of Prayer, even among those who mean to speak of a Form of Exhortation. Besides, it is plain that His Majesty speaks of no other Prayer than what the LVth Canon prescribes: If therefore the LVth Canon prescribes an Exhortation to Prayer, then it must be an Exhortation to Prayer that His Majesty intends. For that it was His Majesty's Design to oblige the Clergy punctually to observe the Directions of the Canon, I think is evidently clear from the last Clause in the Injunction: The Bishops are directed to require their Clergy, that they do keep strictly to the Form in the said Canon contain'd, or to the full Effect thereof. Now the Form in the said Canon contain'd, I have already shew'd

Bidding of Prayers before Sermon,

shew'd to be a *Bidding-Form*; nay, a *Bidding-Form* enjoin'd in opposition to a *Petitionary* one. If then the Clergy are to be requir'd to *keep strictly* to the *Form* in the said Canon contain'd; it follows, that they are to be requir'd to *keep strictly* to a *Form of Exhortation*. And such a *Form* is more agreeable to the Intent of this Injunction, than a direct *Form of Prayer*: The Design of it (as appears from the Injunction it self) was to correct an Abuse that had lately prevail'd in every Diocess, of *leaving out His Majesty's Titles, which were requir'd by the Canon to be declar'd and recogniz'd*: Now these, I have more than once observ'd, are not so fit to be inserted in the middle of a *Petition to God*; and therefore we may presume it was not His Majesty's Design to oblige us to declare and recognize His Titles, in a manner that has been thought not so proper or seemly. As to those Words, *Or to the full Effect thereof*, there is no other Indulgence granted by them, than what is allow'd by the Canon it self. I have shew'd that the Canon indulges the Clergy in the same Liberty, and have observ'd too, how far that Liberty has been taken to extend; and have prov'd, I think, as plainly as can be desir'd, that a *Form of Invocation* can never come up *to the full Effect* of an *Exhortatory Form*, reviv'd and establish'd in opposition to a *Petitionary* one,

If

If these Reasons be not sufficient to convince the Reader, I shall for once desire to take Refuge in Authority; but such an Authority as is far superiour to all the Arguments I am able to bring: I mean the Interpretation that is put upon His Majesty's Words by our Right Reverend Diocesan the Lord Bishop of London; who being a Privy Counsellor to His Majesty, will, I hope, be allow'd to be a proper Judge of His Majesty's Meaning, especially in Affairs that relate immediately to the Clergy. The Place where His Lordship gives us this Interpretation, is in His Letter to the Clergy of His Diocese, dated Nov. 9. 1715. where speaking of the Blame that some of them were charg'd with, as namely, that in the publick Divine Service, they neglected to make such due and express Mention of His Majesty and the Royal Family, as the Law and their Duty requir'd; His Lordship has these two following Paragraphs.

And justify'd by the present Lord Bishop of London.

One Instance given, viz. That in the Pulpit many of you do not use a Petitionary Form before your Sermon, is, I am sure, a very incompetent Proof of such an Allegation. The Practice of our first Reformers, which in their Days obtain'd universally, and has been follow'd by many ever since, frees you from the Blame of Innovation in this Case, and the Practice of some other Protestant Churches justifies ours.

But

If

But most especially the Church, in Her Canons, that have had the Royal Sanction, and His Present Majesty (whom God long preserve) in His Directions lately publish'd, has prescrib'd your Duty; and thereby render'd it a high Presumption in any other to intermeddle in it. Wherefore to this Accusation it will be reasonable for you and me to answer, We have no such decided Custom, neither the Churches of God.

I need not, I hope, observe to the Reader, that both these Paragraphs are a direct Vindication of those who do not use a Petitionary Form; i. e. of those who use a Bidding-Form. And these are the Persons whom, His Lordship affirms, the Practice of our first Reformers frees from the Blame of Innovation: For Bidding of Prayers was what in their Days obtain'd universally, and what has been follow'd by many ever since. Bidding of Prayers again is the Point His Lordship speaks of, when he says, the Practice of some other Protestant Churches justifies ours. From whence I desire to observe by the way, that the Form which Calvin always us'd before his Sermon, was a Form of Exhortation, which he seldom or never varied, and in which he directed the People what things to pray for; moving them at last, as is the manner with us, to sum up all the Petitions in the Lord's Prayer (1).

(1) Beza in Praef. ad Concion. Calvin. in Job. See also Bishop Wetenhall of Gifts and Offices, pag. 136, &c.

But to proceed; speaking of the same Practice, His Lordship goes on: *But most especially the Church in her Canons, that have had the Royal Sanction, and His Present Majesty (whom God long preserve) in his Directions lately publish'd, has prescrib'd your Duty.* If so, then it must be a Breach of our Duty to use any other than a Bidding-Form. We have His Lordship's Assurance, that this is what both the Church and the King have thought fit to prescribe; how then can we use a Petitionary Form without disobeying Both? His Lordship proceeds; *By this Prescription, it is render'd a high Presumption in any others to intermeddle in our Duty; i. e. to blame or condemn us for not using a Petitionary Form: For that was the Accusation which His Lordship observes was laid against us, and from which His Lordship is pleas'd to vindicate us.* To this Accusation, He says, it will be reasonable both for Him and us to answer, *We have no such decided Custom, neither the Churches of God: i. e. there was no Decision ever yet made in favour of such Petitionary Form: For His Lordship can't be understood, with any Propriety, to mean that the Church has not decided either one way or other.* He had been observing just before, that the Exhortatory Form was *practis'd by the first Reformers, obtain'd universally in their Days, has been follow'd by many ever since, was justifi'd*

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Bidding of Prayers before Sermon,

fy'd by the Practice of other Protestant Churches, and was most especially prescrib'd both by our own Church in Her Canons, that have had the Royal Sanction, and by His present Majesty in His late Directions. How then is it possible that His Lordship should be understood to say, that the Exhortatory Form was not *decided*? The least Attention to His Words will shew, that the Custom he here speaks of, was the Custom before-mention'd of a *Petitionary Form*; which, tho a Custom, His Lordship hints was never justify'd by any *Decision* of the Church.

*No Plea
from the
Permission
or Conni-
vance of
our Go-
vernors.*

Thus, we see, we have our Diocesan's Declaration of the Obligation that lies upon us, from the King's Injunctions, to keep strictly to the Practice of the Bidding-Form, which his Lordship is pleas'd, for our further Vindication, to assert to be antient, universal, and establish'd. And this I presume will be a sufficient Answer to those who urge, " That a long and continu'd Use
" of any Practice, without any Prohibition
" or Restraint from our Governors, tho it
" be of a Practice against a Law, is a kind
" of Allowance till that Law be rein-
" forc'd." This is a Plea indeed that would be specious enough, had the Practice we are speaking of been but once enjoin'd, and never since regarded, nor enforc'd by our Governors: But since so many Injunctions, Canons,

nons, and Orders have, at so many different Times, been made to establish it; since His Present Majesty has so very lately, in His own Royal Directions, demanded our Compliance; and since our Right Reverend Diocesan has interpos'd His Authority to engage a Conformity thro His Jurisdiction; I think there is no room for shelter, in any Pretence, of a Permission or Connivance from our Governors, whether Ecclesiastical or Civil, to transgress a Rule which we find they have done all they could to enforce.

Add to this, that the Use of a Petitionary Form of Prayer in the Pulpit before Sermon, exposes the Clergy to the Danger of severe and heavy Penalties: For by the *A Petitionary Form, against Act of Parliament.*

Act for Uniformity, in the first of Queen Elizabeth (which is still in force) it is enacted, That if any Minister whatsoever shall wilfully, or obstinately standing in the same, use any other open Prayer than is mention'd or set forth in the Book of Common-Prayer, and shall thereof be lawfully convicted, he shall for his first Offence forfeit a whole Year's Profit of all his Spiritual Benefices and Promotions, and suffer six Months Imprisonment without Bail or Mainprize: For his second Offence he shall suffer Imprisonment for a whole Year, and be depriv'd ipso facto of all his spiritual Promotions; and if he shall offend the third time, he shall be depriv'd ipso facto of all his spiritual Promotions, and suffer Impri-

Bidding of Prayers before Sermon,

sonment during his Life. And lest there should be any doubt what is to be understood by *open Prayer*, there is a Clause added to explain it; by which it is declar'd, that *by open Prayer in and throughout this Act is meant that Prayer, which is for others to come unto or hear, either in common Churches, or private Chapels or Oratories, commonly call'd the Service of the Church.* Now a Petitionary Form before Sermon, is *that Prayer which is for others to come unto or hear, &c.* and consequently such Petitionary Form before Sermon, unless authoriz'd by some After-Law, is directly contrary to the Intent of this Act. That it has no Authority by any After-Law, I think I need not again repeat; but shall add, that it is what, by an After-Law, all Ministers are bound to promise not to use, and what, it seems to me, they do actually promise not to use, when they subscribe the three Articles in the 36th Canon; in the second of which they engage not only to use the Form prescrib'd by the Book of Common-Prayer, but also *that in publick they will use none other.*

And the Subscriptions of the Clergy.

The Authority of Living Persons not insisted upon.

But I think I have said enough as to Obligation, both from Authority and Practice: I forbear to insist upon the Judgment and Practice of several of the most eminent of the Clergy now *Living*; because it may be thought a wrong way of arguing, to insist upon

upon the Authority of those, who are the Persons that are suppos'd to stand in need of a Defence. However, I hope I may have the liberty to urge the University of Cambridge, whose uninterrupted Use of an Exhortatory Form, ever since the Reformation, must be allow'd a strong Argument, that both at the first Injunction of it, and the several Establishments since, an Exhortatory Form was intended by our Governors.

I hope I shan't be thought to plead so much from Authority, because I am not able to produce any Arguments from Reason; for That I dare say may be urg'd as strongly against a Petitionary Form, as any Argument that has yet been us'd. So that were we to lay aside our Proofs from Authority, and to argue purely from the Nature of the Thing, the Advantage would be no less against a Form of Invocation. For when our Liturgy is so well provided with Prayers for all Occasions, and all that can be thought fit for Christians to ask, has been ask'd for before, what need can there be for beginning a new Prayer for the same Things in the Pulpit, and making fresh Addresses in different Phrases, unless we think that God is prevail'd upon by the Multitude, or charm'd with the Variety, of our Expressions?

*The Use of
a Petitionary
Form,
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Reason.*

Besides,

Bidding of Prayers before Sermon,

Besides, were the Substance of the Canon to be turn'd into a Prayer, and *as briefly too as conveniently might be*, it would be much the same with the Prayer *for the whole State of Christ's Church militant here in Earth*. Now That, we know, is to be us'd after the Sermon is ended; what occasion can there be then to use it before? Tho I can't but think it would be more reasonable (especially in those Places where that part of the Service, which is enjoin'd to be us'd after Sermon, is wholly omitted) if those Gentlemen, that must have a Prayer, would take this that is so well compos'd to their hands.

The Advantages that would arise from a Compliance with the Bidding-Form.

Thus, we see, there is neither Authority nor Reason for a Form of Invocation; and yet a Uniformity, as in all other Respects, so undoubtedly in this, is what the Church most earnestly desires. On whom then does it lie to make a Change in their Practice? On those who have Authority or Reason for what they do, or on those who act inconsistently with both? A Compliance on one side would only render the Irregularity universal; whereas a Submission, on the other, would produce a Uniformity regular and just, and such as our Laws, both Ecclesiastical and Civil, have all along aim'd to establish among us.

Besides, were the most Prudent, and Learned, and Sober of the Clergy but once

to

to abridge themselves of the Liberty they take, other happy Consequences would soon be found to follow; since this, in a little time, would most effectually prevent the crude and extravagant Effusions of others: And the Compliance of those who have the good Fortune to be thought zealous for the Government, would free their Brethren from any hard Imputations; since their Practice would shew that a Bidding-Form was no Mark or Sign of want of Loyalty and Affection. People would then be more ready and willing to see the Absurdity of such a Charge; and to conclude that those who move the People to join with them in Prayers for the King and His Royal Family, pray as much as the People for their Prosperity and Happiness; since both Minister and People all join in the Lord's Prayer, in which all those Petitions are summ'd up and comprehended.

But it is full time to release the Reader; *The Conclusion*
Nor do I know any thing further that is necessary to be taken notice of, except it be, that, notwithstanding all that has been said, Custom is generally against us. The Fact is too true to be deny'd, but, I hope, that will be no Prejudice to a direct Proof that it ought to be otherwise. Nor will it, I presume, be expected from me to assign the Reasons why the Bidding of Prayers is not more frequent: It is sufficient, for my purpose, if I have shew'd it ought to be universal.

verſal. I think therefore I may fairly beg
leave to be diſmiſſ'd, and leave thoſe Gen-
tlemen the Plea of C U S T O M, who have
no other Argument to vindicate their Prac-
tice.

Compliance of thoſe who have the good For-
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conclude that thoſe who move the People to
join with them in Prayers for the King and
his Royal Family, are as much as the Peo-
ple for their Liberty and Happineſs;
ſince both Miniſters and People all join in
the Lord's Prayer, in which all thoſe Peti-
tions are ſum'd up and commended.



But it is ſtill time to releaſe the Reader;
Nor do I know any thing further that is
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ſaid, Cuſtom is ſtill gaining us. The

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